

"The mighty dead
"Who blessed mankind and humanised the world."

THE CHRISTIAN FREEMAN

AND

Record of Unitarian Worthies

BEING A HISTORY OF THE UNITARIAN REFORMATION OF RELIGION IN EUROPE AND AMERICA
DURING THE LAST THREE HUNDRED AND FIFTY YEARS.

With some Account of the most Notable Works written by Unitarians.

No. 11.—VOL. XVIII.] NOVEMBER, 1874. [NEW SERIES.—PRICE 1½d.

CONQUERED WITHOUT WHIPPING.

In families and in schools, whatever lends importance to moral suasion among the young is valuable. No one doubts that during the past one hundred years a great stride has been made in the direction of lessening the corporal punishment of children, and we are not without some hope that soon it will be a very exceptional thing among Christian nations. The following experience of a teacher, which he designates "Conquered Without Whipping," will aid others to try a similar line of conduct with the young under their care.

"When I first took charge of the school, finding that the teachers occasionally employed corporal punishment, I strictly forbade it. After a time the master of the eldest boys' class said to me one day, 'I find it impossible to control these unruly rascals. They know that I am not allowed to flog them; and when I seek to enforce rules of order they defy me.'

"I sought to show him how he might manage them without the rod, but he persisted: 'If you'd try it yourself for a few days, Mr. Owen, you'd find out that I am right.'

"'Good,' said I, 'I'll take them in hand for a week or two.'

"They were a rough, boisterous, lawless set: bright enough, quick of observation; capable of learning when they applied themselves; but accustomed to a free swing, and impatient of discipline, to which they had never been subjected, I said to them at the start, 'Boys, I want you to learn; you will be very sorry when you come to be men if you don't. But you can't learn anything worth knowing without rules to go by. I must have you orderly and obedient. I won't require from you anything unreasonable, and I don't intend to be severe with you. But whatever I tell

you, has to be done, and shall be done, sooner or later.' Here I observed on one or two bold faces a smile that looked like incredulity; but all I added was, 'You'll save time if you do it at once.'

"My lessons, often oral, interested them, and things went on quietly for a few days. I knew the crisis would come. It did, in this wise: It was May, the thermometer ranging toward ninety, and I resolved to take the class to bathe, much to their delight. I told them in advance, that by the doctor's advice they were to remain in the water fifteen minutes only; that was the rule. When I called, 'Time up!' they all came out, somewhat reluctantly, however, except one tall fellow, named Ben, a good swimmer, who detained us ten minutes more, notwithstanding my order, several times repeated, to come on shore.

"I said nothing about it till we returned to the school-room; and then I asked the class, 'Do you remember my saying to you that whatever I told you to do had to be done, sooner or later?' They looked at Ben, and said, 'Yes.' Then I went on: 'I am determined that if I take you to bathe again, you shall stay in fifteen minutes only. How do you think I had best manage that?' They looked at Ben again, and seemed puzzled, never, very surely, having been asked such a question before. 'Has no one any plan?' I said.

"At length a youngster suggested, 'I guess you'd best thrash him, Mr. Owen.'

"'I don't wish to do that,' I replied. 'I think it does boys harm. Besides, I never was whipped myself, I never whipped any body, and I know it must be a very unpleasant thing to do. Can't some of you think of a better plan?'

"One of the class suggested, 'There's a closet in the garret, with a stout bolt to it. You might shut him up there till we get back.'

“‘That is better than flogging.’

“Then one little fellow, with some hesitation, put in his word: ‘Please, Mr. Owen, wouldn’t it do to leave him in the playground?’

“‘If I could be sure that he would stay there; but he might get out and go bathing, and remain in half-an-hour perhaps.’

At this point, Ben, no longer able to restrain himself—he had been getting more and more restless, turning first to one speaker, then to another, as we coolly discussed his case—burst forth: ‘Mr. Owen, if you’ll leave me in the playground when they go to bathe next time, I’ll never stir from it. I won’t. You’ll see I won’t.’

“‘Well, Ben,’ said I, ‘I’ve never known you to tell a falsehood, and I’ll take your word for it this time. But remember! If you lie to me once, I shall never be able to trust you again. We couldn’t believe known liars if we were to try.’

“So the next time we went bathing, I left Ben in the playground. When we returned he met me, with eager face, at the gate. ‘I never left even for a minute; ask them if I have,’ pointing to some boys at play.

“‘Your word is enough. I believe you.’

“Thereafter Ben came out of the water promptly as soon as he was called; and whenever any of his comrades lingered, he was the first to chide them for disobeying orders.”

AN INSTRUCTIVE RELIGIOUS LESSON FROM JAPAN.

THE Japanese have given many proofs during the last few years of their discernment and wisdom. To us as a Unitarian Church rejecting all human creeds and standards of doctrine, believing that the Bible contains ample enough information for human salvation, and a bond of union among religious people, the following from the *Colonial Church Chronicle* will be interesting to our readers:—

“Sectarianism has met with a strange and severe rebuke. Certain Japanese Christians administered it, not indeed officiously or maliciously, but in mere self-defence, and the matter is instructive.

“It is the misfortune of Japan that, being in the same condition to-day in which Rome and Greece and, in fact, the whole world were eighteen hundred years ago, it receives the preaching of the Gospel under very different conditions. Not to the Japanese, as to the Greeks and Romans, the Ephesians and Corinthians in the

Apostles’ days, are only the simple facts of the Gospel preached, only the brief “form of sound words,” the Apostles’ Creed, taught; but, at the same time, men of piety, professing and calling themselves Christians, are carrying thither works of man’s device, Heidelberg Catechisms, Westminster Confessions, Trent Catechisms, Saybrook Platforms, Vatican Decrees. Good seed, pure wheat, was indeed sown, but with it were poured our tares, and darnel, and thistles.

“Fifteen religious bodies, if we may give the name of body to organisations whose fundamental teaching is the denial of anything like a body in religion, were struggling for the possession of the little band of Christians in Japan. The unfortunate Japanese, wearied at length almost to death, met on the 16th of January, 1874, and, with their doors shut for fear of the Christians, prepared the following document and sent it to the Missionaries:—

“To the Christian Missionaries in Japan the following is respectfully submitted:—

“In the third month of the year of our Lord 1872, the whole body of native believers having assembled in Yokohama, after mutual consultation, with one accord established the ‘First Native Christian Church in Japan.’ This church, without concerning itself in the least with any of the sects of the different foreign countries, simply makes the Bible its rule of conduct, and depends only upon the name of our Lord Jesus Christ. We, therefore, regard those whose principles exactly accord with the Bible as the servants of Christ and our brothers. And whosoever, not regarding sects, but pitying the immaturity of our infant Church, teaches the pure and perfect truth of the Bible, every such person will be welcomed as our minister. In all sincerity, then, we ask of you, the foreign missionaries and believers in the holy doctrines of Jesus, that, taking the Bible as the only rule of conduct, without regarding your sects or harbouring malice among yourselves, but working amicably, you would pity this our weak little Church and help its insufficiency, and would exert your strength so as soon to bring the people of this whole land under the grace of the salvation and redemption of the Lord Jesus Christ. —Respectfully submitted in behalf of the Japanese Christian Church.

“The above is a true copy of the article adopted by the Churches of our Lord Jesus Christ in Yedo and Yokohama, at this meeting in Yokohama, January 16th, 1874.”

AGASSIZ AND THE IDEA OF GOD.

"AGASSIZ was profoundly ignorant of the orthodox scheme of salvation, which he never studied; but touch him on the point whether God Almighty should be prayerfully recognised by the investigators of his works, and he always flamed up in eloquent exposition of what he called the 'Divine Ideas' on which the whole scheme of creation was planned. God, with him, was always immanent in the universe. The successor of Aristotle was an unconscious Platonist. 'I don't care,' he seemed to say, 'how many separate centres there may have been of the creation of plants, animals, and the different races of men; that is nothing to me, as long as the plan existing in the Divine mind was carried out; and as to any valid scheme of classification, I consider it not as a contrivance of the human intellect to formulate its knowledge, but as a discovery—a means of interpreting the Divine plan of creation as it existed in the thoughts of God.' The doctrine of the mere physical connection of animated beings by a process of reproduction and gradual variation of species through millions of years, he received with bursts of Homeric laughter; he said, as a geologist and palæontologist, that the 'missing links' were nowhere discoverable in the geological record; but his real controversy with the evolutionists was in his subordination of matter to spirit.

"The most exact observer was an idealist. He did not believe the world was worth living in if its operations were not directed by the Lord of heaven and earth. His science was curiously blended with a quaint and natural piety. Of the puzzling theological questions relating to the fall of Adam, he knew nothing and cared nothing: but he excelled most clergymen in being a dogmatist on the being of God, and he never undertook an original investigation into the realms of the unknown without instinctively breathing a prayer for aid to the Father of Spirits. It is to be supposed that this grand, genial, jovial naturalist, whose mere presence in a company was, as Emerson said, 'a festivity,' will in the end have some justice done to the singular depth of his simple piety. He held Darwinism in a kind of horror, because he thought it would eventually lead to scientific atheism; and thorough-going scientist as he was, he considered the unproved, and as he believed, disproved theory to be eventually fatal both to science and religion. Most of his friends, scientific, theological and literary,

tried to convince him that his fears were imaginary and exaggerated. 'Don't trouble yourself with Darwinism, but pursue your own course in your own way.'

"We were once present at dinner where Agassiz was the most conspicuous guest, and where this advice was given. The great naturalist twirled his napkin in his hand, paused, smiled benignantly to all his friends, listened somewhat nervously to what they had to say, and answered: 'You don't know what this new tendency of science will lead to. God will go out of the universe as fast as Darwinism comes in. If the theory were demonstrated by facts, I would be the first to sustain it; but I can't give up God Almighty for an ingenious hypothesis, when I know there are facts which contradict the hypothesis. I am, first of all, a man of science. I follow whithersoever science leads, but I get enraged when I am voted an old fogey and a man behind the age, because I decline to accept a theory which my generalised knowledge and my daily investigation forbid me even to tolerate.' We have sometimes thought that Agassiz would have lived twenty years longer had it not been for the mental irritation and fret excited in him by the seeming triumph of Darwinism. There was something amusing in the glowing terms in which he praised Darwin as a naturalist, who had added, by his original investigations, to the facts of botany and zoology, as contrasted with the relentlessness with which he assailed Darwin as a framer of theories."—*E. P. Whipple.*

TIMES GO BY TURNS.

THE lopped tree in time may grow again,

Most naked plants renew both fruit and flower,

The sorriest weight may find relief from pain,

The driest soil suck in some moistening shower.

Times go by turns, and chances change by course,
From foul to fair, from better hap to worse.

The sea of torture doth for ever flow,

She draws her favours to the lowest ebb;

Her tides have equal times to come and go;

Her loom doth weave the fine and coarsest web.

No joy so great but runneth to an end,

No hap so hard but may in time amend.

Not always fall of leaf, nor even spring;

No endless night, nor yet eternal day;

The saddest birds a season find to sing,

The roughest storm a calm may soon allay.

Thus with succeeding turns God tempereth all,

That man may hope to rise, yet fear to fall.

A chance may win that by mischance was lost;

That net that holds no great, takes little fish;

In some things all, in all things none are crossed;

Few all they need; but none have all they wish.

Unmingled joys here to no man befall;

Who least, have some; who most, hath never all.

Robert Southwell.

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ENDORSEING BILLS.—It is not every one whose theory about endorseing notes is as good as that of the small Scotch laird who was waited on by a neighbour, to request his name as an accommodation to a bill, for twenty pounds, at three months :—“Na, na, I canna do that.”—“Why for no, laird? Ye hae done the same thing for ither.”—“Ah! Tammas, there’s wheels within wheels ye ken naething aboot. I canna do’t.”—“It’s a sma’ affair to refuse me laird.”—“Well, ye see, Tammas, if I was to pit my name till’t, ye wad get the siller frae the bank, and when the time cam round ye wadna be ready, and I wad hae to pay’t; an’ then you and me wad quarrel; sae we may just as well quarrel noo, as lang as the siller’s in ma pouch.”

CHANGE OF ADDRESS.—All Letters to be sent to Rev. R. SPEARS, 19, Mornington Road, Bow Road, London.

CURIOSITIES OF LIFE.—Half of all who live die before 16. Only one person in 10,000 lives to be 100 years old, and but 1 in 100 reaches 60. The married live longer than the single, and out of every 1000 born only 95 weddings take place. Of a thousand persons who have reached 70, there are of clergymen, orators and public speakers, 43; farmers, 40; workmen, 33; soldiers, 32; lawyers, 29; professors, 27; doctors, 24. Farmers and workmen do not arrive at good old age as often as clergymen and others who perform no manual labour; but this is owing to the neglect of the laws of health, inattention to proper habits of life in eating, drinking, sleeping, dress, and the proper care of themselves after the work of the day is done. These farmers or workmen eat a heavy supper on a summer's day, and sit around the doors in their shirt sleeves, and, in their tired condition and weakened circulation, are easily chilled, laying the foundation for diarrhoea, bilious colic, pneumonia or consumption.—*British Medical Journal*.

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Printed by SAMUEL TAYLOR, Graystoke-place, Fetter-lane
London, and Published by EDWARD T. WHITFIELD
178, Strand, London.